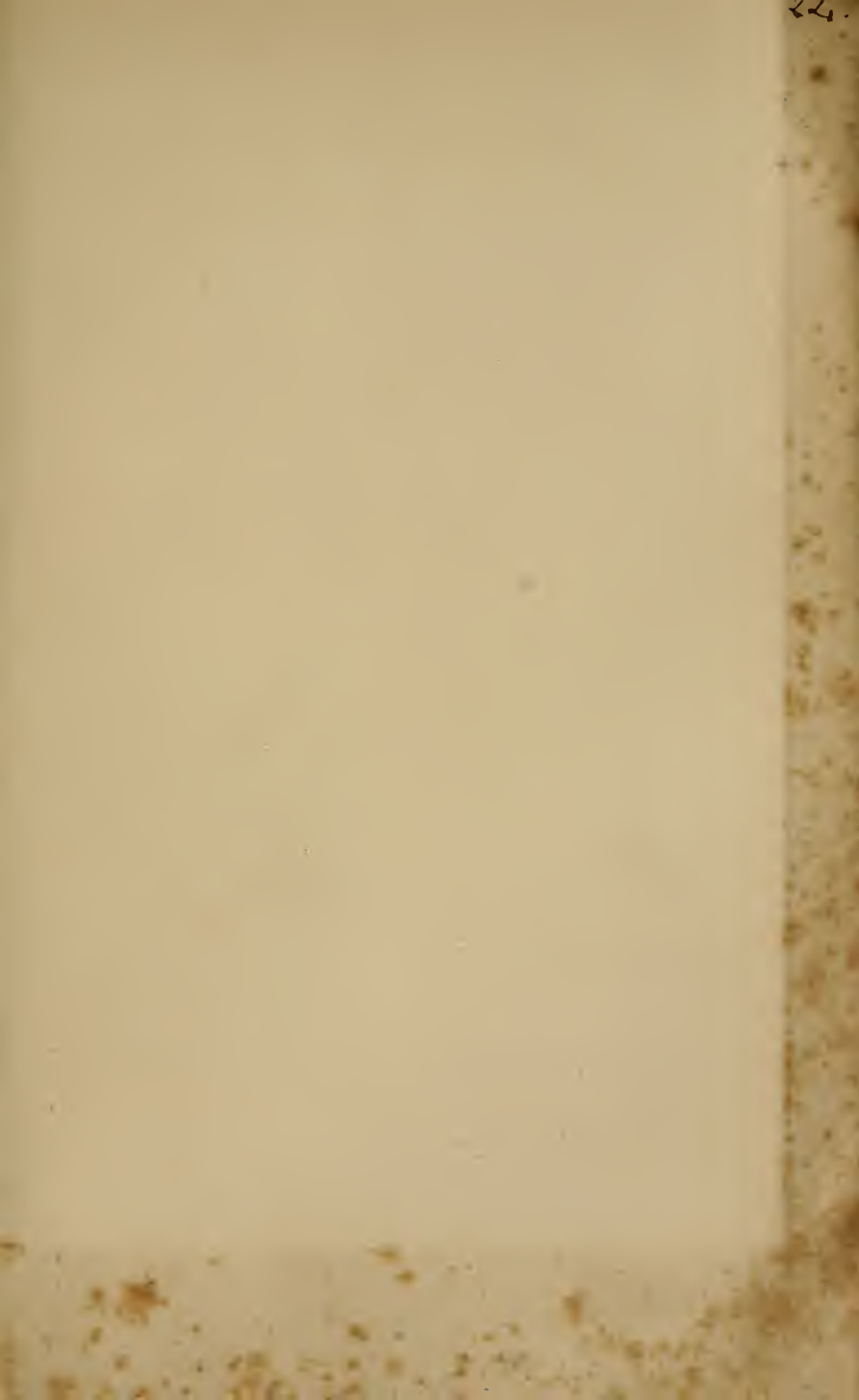




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A PAPER

(READ AT THE MONTHLY SESSIONAL MEETING,
AT NO. 1, WHITEHALL GARDENS, S.W.)

ON

LIGHT AND DARKNESS, RUIN AND REPARATION,

*AS MANIFESTED IN GENESIS I.,
AND ALSO IN RECENT BIBLICAL ARCHÆOLOGICAL
DISCOVERIES IN EGYPT AND ASSYRIA.*

BY

THE REV. ALFRED JONES, B.D.,

VICAR OF CARRINGTON,

HON. SEC. OF THE COMMITTEE FOR THE ENDOWMENT OF ADDITIONAL BISHOPRICS,
AND MEMBER OF THE SOCIETY OF BIBLICAL ARCHÆOLOGY, LONDON, ETC., ETC.

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TO THE

Earl and Countess of Stamford and Warrington,

THE FOLLOWING PAGES ARE MOST RESPECTFULLY

DEDICATED.



LIGHT AND DARKNESS, RUIN AND REPARATION.

Two volumes have lately appeared entitled "A Book of the Beginnings," but the author, who professes himself an Evolutionist, ought rather to have denominated his work, "A Book of Corrupted Traditions of Ancient Faith and Primitive Truth," for he has been gleaning for truth among the ashes of the dead and corrupted religions of the past; nor can there be a doubt in the mind of any sincere searcher after truth that all ancient systems of idolatry and mythology are corruptions of the revelation of God to man in the Bible, and that of Egypt is a proof.

Nearly four thousand years ago, a period soon after the Deluge, Egypt appears to have had its kings and princes, and to have been great as a kingdom of this

world. Nor is it remarkable only for its antiquity, but also for its physical phenomena, its worldly wisdom, and its monuments.

It was peopled by the descendants of Ham, the son of Noah, and it was dedicated to him, and therefore, from the earliest times, in the hieroglyphics, and also in the Bible, it was called the land of Ham.* Now Ham, as a deity, was revered as the sun, and no doubt he was the sole introducer of solar worship after the Deluge. He was not the inventor of solar worship, for there is great probability that sun-worship was the sin of the antediluvian world, and also the cause of its ruin; and that, while the Hand of God was bearing him up in safety in the ark of gopher wood, the leaven of this horrid idolatry was working in his breast. Nor can we disconnect this circumstance from the curse pronounced by Noah upon him and on his posterity.

Now from this son of Noah the Egyptians were descended, and the name of Egypt in the more recent Coptic language is written **ⲭⲙⲓ**, in the Sahidic dialect, **ⲕⲙⲉ**; words which, as Plutarch has observed, signify "blackness" and "heat." (De Iside et Osir., vii. page 437, Reisk), and which, according to their Coptic etymology, **ⲭⲁⲙⲉ** signifies "black," **ⲫⲙⲟⲩ** "hot," or

* Ham, or Hham, or Chemi, signified "black land," and was so denominated from this son of Noah, Chem, or Khem, pronounced Kham.

“heat.” And also, in the hieroglyphic character, it is written with two letters, *KM*. And, moreover, it is so written over ten times in the Rosetta inscription. This name or term, Ham, as Bryant says, is variously written, Cham, Chom, Chamus, and that, “many places were denominated from him, as Cham-Ar, Cham-Wr, Chomona, Comara, Camarina. Ham, by the Egyptians, was compounded Am-On, *Αμων* and *Αμμων*. He is to be found under this name among nations in the East, which was by the Greeks expressed Amanus, and Omanus (*vide* Strabo, l. xi. p. 779, and l. xv. p. 1006. He calls the temple *Ἱερον Ὀμῶν*). Ham and Cham are words which imply heat, and the consequences of heat; and from them many words in other languages, such as *καυμα*, *caminus*, *camera*, were derived.

“Ham, as a deity, was esteemed as the sun (the sun in the Persic language is, Hama, *vide* Gale); and his priests were styled Chamin, Chaminim, and Chamerim. Moreover, his name is often found compounded with other terms, as in Cham El, Cham Ees, Cam Ait; and was often in this manner conferred both on persons and places. From hence Camillus, Camilla, Camella Sacra, Comates, Camisium, Camirus, Chemmis, and numberless other words, are derived. Chamma was the title of the hereditary priestess of Diana; and the Puratheia, where the rites of fire were carried on, were called Chamina and Chaminim, whence came the Caminus of the Latins. They were sacred hearths, on which was preserved a perpetual

fire in honour of Cham." (Bryant, Mythol., vol. i. pp. 3, 4.) The idols which King Josiah broke were sun images, called Hhamimim, images of the sun or Hham or Cham. Hesychius says Amoun or Ammon was in character and nature the exact type of the Greek Zeus ; and Plutarch says (Isis et Osiris, vol. ii. p. 354), Zeus was certainly, as others affirm, a title given to Ham. And if the statement of Herodotus is true (Herod., b. ii. c. 49), and I have no doubt myself, "that all the gods of Greece were brought thither from Egypt," which country is the symbol of darkness and death, then we may perceive how scripture history is perverted by the weak and trembling heart of sinful man, and "Satan transformed into an angel of light." (2 Cor. xi. 14.) Plutarch says Egypt was so called because it bore a strong analogy to the word *khami*, "black," and because both were sometimes written with the hieroglyphic of a crocodile's tail, which signifies "black," or at least had the force of *Kh*, the initial of the word. But the infallible guide of men informs us that it was so denominated from Ham, the son of Noah, whose posterity peopled it, and because it was the great source of idolatry and sun-worship, which Ham re-introduced after the Deluge. Hence Egypt was called the land of Ham, not only in the Holy Bible, but also in the hieroglyphic legends ; and there are evident traces of his name in that of the modern town of E'Kemim ; but the ancient city of Khem or Panopolis was called in Egyptian Khemmo.

Khem was also considered the generating influence of the sun, the life-giving power in Nature, and was the same as Amen-Ra, *i.e.* the sun, for in one of the hieroglyphic legends accompanying his name he is styled the sun. (Wilk. iii. p. 26). They believed him to be the universal father, from whom proceeded all created things; that he not only created man, the beasts of the field, the fowls of the air, the fish of the sea, and that they increased and multiplied by his will and word; but his power extended to the vegetable world also. And hence we see his statue accompanied by trees and plants, and kings presenting to him the herbs of the field; hence, also, they reaped their corn before him, and in the hieroglyphics we have the emblematic representation of a king wearing the *atef*, breaking up the earth with a hoe in the presence of this god, Khem, as if to prepare it for his influence. (See Fig. on next page.)

Indeed, the Egyptians regarded him, in his character as Khem or Pan, as the deity to whose influence everything was indebted for its procreation and the continuation of its species, and there is very great probability that he was the same as Amen-Ra. Khem was the generating influence of the sun, as we have just stated, but he is stated to be also the sun itself, and Wilkinson says, that it is very probable that the name of Khem was that for which Amen-ra was substituted in the sculptures; in which case, there would be the characters of Khem instead of Amen-Ra (Wilk. iii. p. 26), or rather, that Amen-Ra and Khem



THE GOD KHEM.

refer to one person, Amen or Amun, or Ham, the son of Noah.

Again, Ham was considered the generating principle of Nature itself. This was the reason why he was called the "husband of his mother," *i.e.* the earth, which we so commonly call "mother earth." Now we are accustomed to use this phrase, "mother earth," but we merely connect this idea with the wonderful creation of man "from the dust of the ground," and therefore we use the phrase "mother earth," meaning thereby that the Lord God made man out of the dust of the ground; but with the Egyptian it had another meaning, though not a truer one. They had a female goddess which they called Amu-t or Amente, and Mut, who was called "the mother," and the only one, too, as far as we know, in the old monuments, who had the title of "mistress of darkness." And Bunsen says (vol. i. p. 379), "It seems the most natural view to say she is the wife of Khem, the god who has the title 'husband of his mother.' This again receives confirmation by the statement of Herodotus, which is now very easily explained (ii. 155, comp. 75, 83). Not far from the Sebennyitic mouth there was, according to him, a great city called Buto, which contained a very celebrated shrine—the temple of Buto or Latona, consisting of five blocks of stone, brought there from Eliphantine. Each of its sides was sixty feet high and wide, and the block which served for the roof, six feet thick (weighing, it has been calculated, five thousand tons). Here was the

oracle which the Egyptians held in the highest estimation. Close to it, in a broad lake, was the island of Chemmis, which was said to float. Herodotus saw in it a shrine of Apollo (Horus), *i.e.* the son of Buto. Here Latona was said to have concealed and brought up the son of Isis, according to others, Apollo and Diana (Bubastis, Pascht).

“Now Chemmis is clearly nothing but the name of Khem. Buto, again, is assuredly the name of the city; it may be, however, that the identity between the two names, Sebennyti and Semmuth, may induce us to admit the absolute identity between Buto and Mut.

“According to Herodotus (ii. 67), the shrew-mouse (*mygale, mus araneus*) was sacred to Buto, and their mummies were buried in the city of Buto. The animal passed for being blind, and was, therefore, dedicated to the mother of the gods, because, as Plutarch says, ‘darkness is older than light.’ The fact of this mouse being worshipped at Athribis, the city of the lioness-headed goddess (Strabo, xvii.), proves a connection between them, as well as that representation.

“The character of Mut seems, therefore, that of a primitive goddess, the conceptive principle in the cosmogonic system. The oracle and prophecy agree very well with the idea of such a mother (Gé, Déméter). There is also another proof of the Theban origin of this representation—its very frequent occurrence at Thebes with Amon-Ra, who, as we have

seen, took the place of Khem.” (Bunsen’s Egypt, vol i. pp. 379, 380.)

Wilkinson also speaks of the mygale receiving divine honours of the Egyptians because it was blind, and darkness is more ancient than light (*vide* B.A. p. 164, vol. iii. p. 165). The idea of night being older than day is very ancient, and commonly entertained. We find in Genesis that the evening and the morning were the first day (Gen. i. 2, 5), and this form of expression is retained to the present day by the Arabs in the words *layl oo nahr*, “night and day” (vol iii. p. 33). But although that is the case I cannot allow that darkness is older than light, although there is such a long list of writers in favour of it.

“The Egyptians,” says Damascius (quoting from Edemus), “celebrated unknown darkness as the one principle of the universe, and this three times pronounced as such; and the two principles are water and sand, according to Heraïscus; but, according to Asclepiades, who is the more ancient of the two, sand and water, from whom, and next in succession after them, is generated the first Kamephis, and from this a second, and from this again a third, which they affirm, completes the whole intelligible distribution. But the more modern Heraïscus says that the third, who is named Kamephis from his father and grandfather, is the sun [probably Ham, who is the sun], equivalent in this case to the Intelligible Mind.” (Cory’s Ancient Frag. p. 321.)

Homer also constitutes darkness as one of his first

principles, if we would render his genealogy consistent, (though some writers make it commence with Oceanus and Tethys), for it is manifest that he regards night as the greatest divinity, which is implied in the following line, where he says that she is revered by Jove himself—

Αρετο γὰρ μὴ Νυκτὶ θεῇ ἀποθύμια ῥέζοι.—Π. xiv. p. 261.

“He feared lest he should excite the displeasure of swift night.”

“Homer, therefore, must be supposed to commence from night.” (Cory’s Frag. p. 315.)

Aristophanes says :

*Χάος ἦν καὶ Νύξ Ἐρεβός τε μέλας πρῶτον καὶ Τάρταρος εὖρος
Γῆ δ’ οὐδ’ Ἄηρ οὐδ’ Οὐρανὸς ἦν. Ἐρέβους δ’ ἐν ἀπείροσι κόλποις
Τίττει πρῶτιστον ὑπηνέμιον Νύξ ἡ μελανόπτερος ὦν,
Ἐξ οὗ περιτελλομένας ὥραις ἔβλασται Ἐρως ὁ ποθεινὸς
Στίλβων νῶτον περυγὸν χρυσαῖν εἰκὼς ἀνεμώκεσι δίναις.
Οὗτο δὲ χάει πτερόεντι μεγεῖς νυχίῳ Τάρταρον εὐρὸν
Ἐνεύττευσεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς φῶς.
Πρότερον δ’ οὐκ ἦν γένος ἀθανάτων, πρὶν Ἐρως ξυνεμίξεν ἅπαντα.
Ξυμμιγνυμένων δ’ ἐτέρων ἐτέροις γένετ’ Οὐρανὸς, Ὠκεανὸς τε,
Καὶ Γῆ, παντῶν τε θεῶν μακάρων γένος ἄφθιτον.*

“First was Chaos and Night, and black Erebus, and vast Tartarus ;

And there was neither earth, nor air, nor heaven, but in the boundless bosom of Erebus,

Night, with her black wings, first produced an aerial egg,

From which, at the completed time, sprang forth the lovely Eros,

Glittering, with golden wings upon his back, like the whirlwinds.

But embracing the dark-winged Chaos in the vast Tartarus,
He begat our race (the birds), and first brought us to light.
The race of the immortals was not till Eros mingled all things
together ;

But when the elements were mixed one with another, heaven
was produced and Ocean,
And earth, and the imperishable race of the blessed gods."

Aristop. Aves, 698.—Suid. v. Chaos.

Sanchoniathon also, who is considered the most ancient writer in the heathen world, and whose writings are of priceless value as a confirmation of the Bible, "supposes that the beginning of all things was a dark and condensed windy air, or a breeze of thick air and a chaos turbid and black as Erebus, and that these were unbounded, and for a long series of ages destitute of form. But when this wind became enamoured of its own first principles (the chaos), and an intimate union took place, that connection was called Pothos; and it was the beginning of the creation of all things. And it (the chaos) knew not its own production; but from its embrace with the wind was generated Môt, which some call Ilus (mud), but others the putrefaction of a watery mixture. And from this sprang all the seed of creation, and the generation of the universe."

Aristotle tells us that "the theologians considered all things to be born of Night" (Metaph. xii. 6), and in the Orphic Fragments we find the same doctrine held: "I will sing of Night, the genitor of gods and men; Night, the genesis of things." The Anglo-Saxons also, like the Easterns, began their computations from the

night, and the year from the day corresponding with our Christmas, which they called "mother night." And the Otaheitans refer the existence of their principal deities to a state of darkness which they consider the origin of all things (Cory's Frag.). This darkness was not, however, the same as night, or evening, in the ordinary acceptation of the word, when the sun sinks down behind the hills in the west, but rather that primeval night or darkness from which the whole creation had its beginning.

And Wilkinson says, "if Buto represented darkness, the companion of Chaos, or 'night, the genesis of all things,' another goddess claimed the post of night, who under the name of Athor, received the sun into her arms as she retired behind the western mountain, of which she was the presiding deity."*

But, amid all these guesses after truth by heathen philosophers, who were only as blind men feeling their way, how much more beautiful, glorious and sublime are the opening verses of the Book of Genesis. I acknowledge that it mentions "darkness" before it mentions "light," yet it does not follow that darkness was before light, or that "darkness was older than light." No, certainly not; and we may be allowed to assume the reverse, for "God is light, and in Him is no darkness at all;" and as His life-time is eternity,

* Wilk. Anc. Egyp. vol. iii. p. 33.

without beginning or end, light and life must necessarily have emanated from Him from eternity and world without end. The statement of Plutarch, and heathern philosophers, that darkness is older than light, is without foundation in fact, and is an impossibility.

We are taught by God's Holy Word, in its opening words, that "In the beginning God created the heavens and the earth; and the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light, and there was light." Here we have an account of the creation of the heavens and the earth. When this was, who can say? (Prov. viii. 22-36.) Nor can any one say whether or no light did not necessarily exist from all eternity, for "God is light, and in Him is no darkness at all." But the same Word tells us, that although the Elohyím created the heavens and the earth, yet, from some unknown reason, "they became without form and void, and darkness was upon the face of the deep." But the darkness here spoken of was a consequence of some impiety, for darkness and death necessarily flow out from sin; and I therefore conclude that the statement of Plutarch is erroneous, and moreover, I believe that all the darkness and wretchedness which has befallen man, has resulted from his turning his face from God, for "God is light, and in Him there is no darkness at all." Milton realized this truth in his unfortunate blindness,

and believed that light is older than darkness, and therefore he sang :

“ Hail, holy light, offspring of heaven first born,
 Or of the eternal, co-eternal beam
 May I express thee unblamed ? since God is light,
 And never, but in unapproached light,
 Dwelt from eternity, dwelt then in thee,
 Bright effluence of bright essence increate.
 Or hear'st thou rather, pure ethereal stream,
 Whose fountain who can tell ? Before the sun,
 Before the heavens thou wast, and at the voice
 Of God, as with a mantle, didst invest
 The rising world of waters dark and deep,
 Won from the void and formless infinite.”

Paradise Lost, b. iii.

The Hebrew Bible and Greek Testament, which form one Book, and is the source of true wisdom, would enable us to understand all things correctly, if we would only attentively study it; and it was a voice of reason bursting through the trammels of infidel philosophy, when the celebrated German (Fiche) wrote that “it contained the profoundest and loftiest wisdom, and presented those results to which all philosophy must at last return.” The opening verses of the book of Genesis teach us, “In the beginning the Gods (אֱלֹהִים *Elohyim*, pl.) created the heavens and the earth. And the earth (הָאָרֶץ *veha'arets*) became (הֵיטָהָה *hay'thah*) without form (תְּהוֹ *thohu*) and void (וַבְּהוֹ *vabohu*), and darkness (וְחֹשֶׁךְ *v'hhoshehk*) was upon the face of (עַל-פְּנֵי *al-p'ney*) the deep (תְּהוֹם *thedom*).” Now here is a remarkable revelation. Although God is a God of infinite good-

ness, wisdom and power, yet still, through some agency or other, the earth which He had created became without form and void, or was wasteness and desolation, and darkness was upon the face of the deep.

The word *bohu* joined with *thohu*, as here, confirms the opinion that the earth is represented in a ruined and desolate condition; see Jer. iv. 23, and the whole passage, Jer. iv. 20–30, is one of the best comments on this text. There Jeremiah is describing a ruin; he says, “I beheld the earth, and lo, it was without form and void (*thohu va bohu*). I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down . . . every city shall be forsaken, and not a man dwell therein. And when thou art spoiled, what wilt thou do?”

Therefore the comparison of one scripture with another leads us to the conclusion that this verse describes the condition of the earth, reduced to a state of ruin by some convulsion or catastrophe.

Such convulsion or catastrophe could not be due to any design of the Creator Himself; but it was permitted by Him. “Didst not thou sow good seed in thy field, from whence then hath it tares? An enemy hath done this.” (Matt. xiii. 28.) “Many of the ancient Fathers of the Christian Church (S. Gregory Nyssen, S. Gregory Nazianzen, S. Basil, and S. Augustine—see Petarius, *De Opere Sex Dierum*, i. c. 2; and cf. Kalisch, p. 61; Hitchcock, p. 40; Kitto, p. 21) were of opinion that the earth in this

verse (Gen. i. 2) describes the materials of the earth in a prior state of existence; and Philastrius, a learned Bishop of Brescia, in the fourth century, adopting the same opinion, says that it is an error to suppose that the earth here described was anything but the matrix or womb of the present earth." (Bishop Wordsworth's Com., Gen i. 5.) And it is very probable that all the ancient systems of philosophy about the Creator and all things created, whether in Egypt, Assyria, Greece, or Rome, have had their origin in a Satanic perversion of the revelation of God in the Bible, and also as He is manifested in the works of Creation, Redemption and Grace.

For as ages roll by us they leave behind them many blessings, if we will only look for them by the light of God's Holy Spirit, and so understand, that even the destructive power of wicked angels may be made by an all-merciful God, the cause of a higher manifestation of His grace and love. It appears to be so in the matter before us.

S. Jude speaks of the "angels who kept not their first estate" (their beginning, *ἀρχόν*, the word used by Moses), being permitted by Almighty God, for the greater manifestation of His glory in a new creation, to exercise their powers for evil, and reducing to wasteness and desolation the world on which we dwell. How long it lay in a chaotic state we know not, but the discoveries of geology bear witness to the great antiquity of the earth. Nor is it revealed to us, in

so many words, how long it remained in a chaotic state, nor why it was reduced to a state of ruin. But, as we have seen above, it was so. The word of God is silent as to the reason ; but, although silent, yet it is suggestive, and some persons have held that God created man in the room of the angels who rebelled against Him. And what makes this opinion so wonderful and remarkable is this, that some Chaldean tablets, giving an account of a Revolt in Heaven, confirm this idea.

In the Revolt in Heaven, we discover, as it seems to me, the reason why “the earth became without form and void, and darkness was upon the face of the deep.” The rebellious angels were permitted by God to reduce to wasteness and desolation the glorious and marvellous works of His power and goodness. The same principle is manifested in the Revolt ; and I proceed to give the translation of the Revolt in Heaven in Mr. Fox Talbot’s words.

“The revolt of the gods, or angels, seems to have been preceeded by an account of the perfect harmony which existed in heaven previously. And here I would call to mind a noble passage in Job, ch. xxxviii., which deserves particular attention, since it is not derived from the Mosaic narrative, but from some independent source, namely, that when God laid the foundations of the world, ‘the morning stars sang together, and all the sons of God shouted for joy.’ By ‘sons of God’ in this passage are to be understood

the angels. In the beginning, therefore, according to this sacred author, all was joy and loyalty to God. But this state of union and happiness was not to last. At some unknown time, but before the creation of man, some of the angels ceased to worship their Creator; thoughts of pride and ingratitude arose in their hearts, they revolted from God, and were by his just decree expelled from heaven. These were the angels of whom it is said in the book of Jude that "they kept not their first estate, but left their own habitation." The opinion of the Fathers and of other religious writers on this mysterious subject, it were useless to examine, since they admit that nothing can be known certainly about it. The opinion that one third of the heavenly host revolted from their Creator is founded on Rev. xii. 3, where it is said: 'And there appeared a dragon in heaven, having seven heads and his tail drew a third part of the stars of heaven and did cast them to the earth. And there was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out—he was cast out into the earth, and his angels were cast out with him.'

"The Revelation of S. John was written in the first century, but some of the imagery may have been far more ancient, and for that reason more impressive to the religious mind of the age.

“The war between Michael and the dragon bears much resemblance to the combat of Bel and the dragon recounted on the Chaldean tablet (*vide* G. Smith, Chaldean Genesis, p. 100). And it is not unworthy of remark that the Chaldean dragon had seven heads, like that spoken of in the Revelation. (Fox Talbot’s Assyrian Glossary, No. 108).

“At the Creation harmony had prevailed in heaven. All the sons of God, says Job, shouted for joy. What caused the termination of this blissful state the Bible does not say, but the Babylonians have preserved to us a remarkable tradition. . . . It is unlike anything in the Bible, or in the sacred histories of other countries. While the host of heaven were assembled, and were all engaged in singing hymns of praise to the Creator, suddenly some evil spirit gave the signal of revolt. The hymns ceased in one part of the assembly, which burst forth into loud curses and imprecations on their Creator. In his wrath he sounded a loud blast of the trumpet, and drove them from his presence, never to return. Then follows a passage of the highest importance :

15. In their room he created mankind.

16. The first who received life, dwelt along with him.

17. May he give them strength, that they may never neglect his word !

18. Following the voice of the serpent whom his hands had made.

19. And may the god of divine speech [the Assyrian scribe intimates that the same god is meant throughout] expel from his five thousand that wicked thousand.

20. Who in the midst of his heavenly song had shouted evil blasphemies !

21. The god Asshur, who had seen the malice of those gods who deserted their allegiance








22. To raise a rebellion, refused to go forth with them.


“ The remainder of the tablet (nine or ten lines more) is too much broken for translation.”





Having given Fox Talbot's account so far, I feel it would be best to give the original inscriptions.



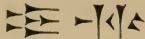
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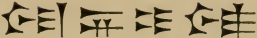

THE REVOLT IN HEAVEN.


5.					
	<i>Ilu</i>	<i>zi</i>	<i>illiti</i>	<i>salsish</i>	<i>imbu</i>
	The god	of life	divine	three times	spoke
					
	<i>mukil</i>	<i>tililti</i>			
	the commencement	of a psalm.			


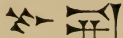


6.				
	<i>Ilu</i>	<i>sari</i>	<i>dabi</i>	<i>bil</i>
	The god	of songs	good,	lord
				
	<i>tasmi</i>	<i>u</i>	<i>magari</i>	
	of religion	and	worship.	



7.    
musab *ilpa* *zimri* *u*
 seated a thousand singers and

  
kubutti *mukin* *kanik*
 musicians, (and) established a choral band.

8.   
sha *ninnit-zu* *ana*
 who his songs in

 
mahadi *utarru*
 multitudes responded to.



9.    
Ina *buski* *danni* *irzinu*
 With derision great they broke up

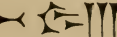
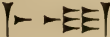
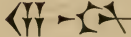

 
im-su *dabu*
 his hymn good,


10.  
likbu *lattahidu*
 spoiling, confusing,





 
lattibla *salili-su*
 confounding his song of praise.


11.     
Ilu *mir* *illi* *in* *sai*
 The god of the crown bright, with a wish




 
lisarrikhu *abrati*
 to summon his adherents,

12.    
bil *sibtu* *illitu* *mubullat*
 sounded a strain loud giving life to



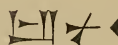


miti
 death,

13.    
sha *an* *ili* *kamuti*
 which to the gods rebellious


 
irsu *tairu*
 -prohibited return.

14.   
Absan *indu* *usassiku*
 Their service he stopped. He removed them


  
eli *ili* *nakiri-su*
 unto the gods his enemies.

15.    
Ana *padi-sun* *ibnu* *amilutu*
 In their room he created mankind.



16.    
Riminu *sha* *bulluthu* *basu*
 The first who received life dwelt



itti-su
 with him.

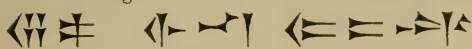
17.   
Likuna-ma *ai* *immasa*
 May he give them firmness never to neglect



amatu-su
 his word,


18.    
as *pi* *zalmat-kakkadu* *sha*
 according to the voice of the serpent which

 
ibna *qata-su*
 had created his hands !


19. 
Ilu *illiti* as *khamis* *ilpata su*
 The god of divine from his five thousand



ilpa *sina* *lattabbul*
 (that) thousand wicked may he expel,

20. 
sha *in* *sibti-su* *illiti* *izzukhu*
 who in his song divine had shouted


nagab *sinuti*
 blasphemies bad!

21. 
Ilu *libzu* *mudi* *libbi* *ili*
 The god Assur, knowing the mind of the gods


sha *imasru* *kar-su*
 who had abandoned their station

22. 
epish *sinieti* *la*
 to make a rebellion, not


usitzu *itti-su*
 went forth with them.

Trans. Soc. Bib. Arch. vol. iv. pp. 347-362.

Now, these clay tablets must have been buried in the earth two thousand five hundred years, and their resurrection bears witness to the light, life and truth of God's holy word, and assists us in our conclusion that the Bible does contain those divine truths to which all philosophy must at last return; and that we are surrounded with ruin and reparation, death

and eternal life; but that order, and light and life follow each other in harmony divine. And we believe that we have proved that light is older than darkness, and life is older than death; and for this reason (and with the most profound reverence we write it), that “God is Light, Eternal Light, and in Him is no darkness at all.”

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